

THE PATH

to the

MASTERS

of the

WISDOM

Geoffrey Hodson

The Path

to the

Masters

of the

Wisdom



Geoffrey Hodson

1980

Published by The New Zealand Section of
The Theosophical Society
18 Belvedere Street, Epsom, Auckland 3.
New Zealand.


Telephone 541-797

(Free copies available from above)

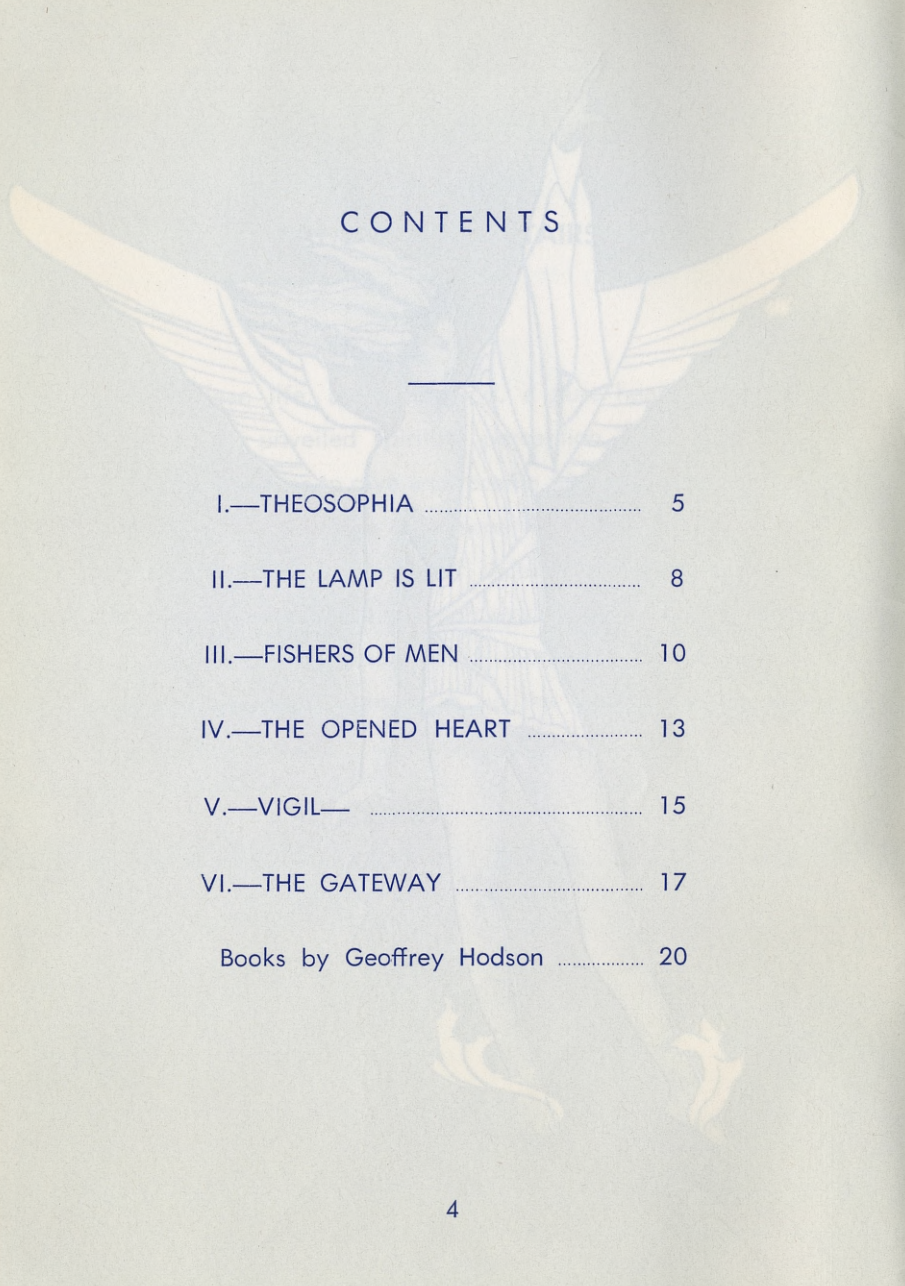
THE GOLDEN STAIRS

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. BLAVATSKY.

From "The Brotherhood of Angels and of Men" by Geoffrey Hodson
Theosophical Publishing House, London. 





CONTENTS

I.—THEOSOPHIA	5
II.—THE LAMP IS LIT	8
III.—FISHERS OF MEN	10
IV.—THE OPENED HEART	13
V.—VIGIL—	15
VI.—THE GATEWAY	17
Books by Geoffrey Hodson	20

The Path to the Masters of the Wisdom

1.

THEOSOPHIA

The essential human unit of existence, the Innermost human Spirit, the Monad, manifests as an Inner Immortal Self or Ego and an outer personality in mortal, bodily form.

The Inner Self manifests in and gains experience and knowledge through the outer man. Partly by that means and partly by an interior unfoldment, it perpetually evolves, being immune from death.

The outer physical form of man, on the other hand, develops to full bodily maturity and then declines, dies, disintegrates and disappears forever.

The faculties and capacities of the outer self are received by and perpetually preserved in the Inner Self, there being but one consciousness and life in both.

The immediate objective of the Inner Self is development of faculty. The long-term objective is all-round genius or the development to the highest degree by the Inner Self of all possible human faculty. This attainment is termed Adeptship and is the goal of human existence.

The human Spirit, the Innermost Self, the Monad, is a fragment of Divinity, a concentration of Universal Spirit, **with which in origin, nature, substance and potentiality it is identical.** It is as a spark in a flame, a drop in an ocean, a microcosm within the Macrocosm. This is the highest truth concerning men. "They are broken lights of Thee." (**In Memoriam**). The full realisation in consciousness of this truth of truths is man's greatest possible illumination.

At the attainment of Adeptship, the identity of the Innermost Self of man with the Innermost Self of the Universe, the **Atma** with the **Paramatma**, is fully realised. Pseu-

do-individuality is dissolved. The Adept abides in perpetual experience of identity with Universal Spirit. This is Perfection, Nirvana or Salvation—Salvation from the illusion of separated individuality. This is the highest human attainment and the spiritual "purpose" of existence.

The means of attainment consists of interior unfoldment and external experience. Interior unfoldment is continuous, while repeated physical rebirth or reincarnation provides the necessary time, opportunity and external experience.

A cosmic law of compensation, partly seen operating upon man as cause and effect, ensures absolute justice to every man. The places and conditions in which individuals and races are born, as well as those later entered, are exactly the "right" places and conditions, for only in them can justice be done and the experience required for the attainment of Adeptship be obtained.

Already men and women have attained the state of Adeptship. Some of Them remain on earth as Members of a highly organised Fraternity of Agents of the purposes and laws of life and as Directors of planetary evolution.

Of these great Sages, some, in compassion for humanity, accept individual men and women for training in the mode of life and thought which increases the rate of evolutionary progress and is called The Path.

These Adepts who teach and train pupils are known as Masters. They can be successfully approached by those who fulfil the necessary conditions and apply for admission to Their Presence in the appointed way. These conditions and the method of application are fully described in ancient, medieval and in modern Theosophical literature.

Such is the essential Theosophia concerning man. Continuously has it been delivered to mankind by its evolutionary Seniors, the planetary Adepts and Their disciples.

Three laws and an ethical ideal remain to be stated. They are:

Increase follows renunciation of personal acquisition.

Decrease follows the adoption of the motive of personal acquisition.

Enduring happiness is attainable only by merging the highest interests and aspirations in those of another individual, group, nation, race, in creation as a whole. Wisely directed service alone ensures lasting happiness.

Fulfilment of duty is the highest ethical ideal and greatest assurance of rapid progress to adeptship.

The final test of the verity of these and all other Theosophical ideas consists of their superphysical observation and their experimental application to physical life. Just as the student of Geography first takes information from teachers, books, maps and photographs, still and moving, but must visit the place studied for full knowledge, so also the student of Theosophy, after contacting, comprehending and applying to life its teachings, must add the direct perception and experience of them, in order to become a knower.

The successful student of Theosophy passes through successive phases of discovery, examination, test by reason, application to life and investigation by direct observation into the full experience of its teachings. This last phase is the most prized, and students of Theosophy, whether in Mystery Schools, occult communities or in the outer world are ever advised to seek that inner perception, that individual experience and comprehension by which alone may Truth be known.

Theosophical exegesis, ancient and modern, is replete with guidance in successful passage through the early phases and in the development of the requisite powers and faculties for direct investigation of metaphysical and spiritual ideas.

Theosophy is therefore a complete science and a complete philosophy. It also provides a satisfying religious ideal, doctrine and practice.

II.

THE LAMP IS LIT

Human existence has been likened to the ascent of a ladder. Matter holds man down. Spirit draws him up. "Onwards, outwards, upwards" is the call to man of Spirit which is called God, Brahman, Amen-Ra, Ahura Mazda. Backwards, inwards and downwards is the direction of the pull of matter which therefore is represented as Devil, Asura, Typhon, Ahriman. A vast and apparently unending conflict occurs between these two apparent opponents. "The Lord's invincible power constantly meets His own impenetrable shield." This is Armageddon, Cosmic and microcosmic, Universal and human.

What will be the result? That is not in doubt. The power of matter is finite; the power of Spirit is infinite. Spirit therefore masters matter and moulds it into forms of its own design. This perpetual process of moulding called evolution is irresistible and by natural processes will in time bring all beings and things to "perfection", that "one far-off divine event to which the whole creation moves." (**In Memoriam**).

Man differs from the rest of visible Nature. Man is a self-conscious being. He can direct the operation in himself of that which in the subhuman kingdoms is automatic.

Man can delay or hasten the process of attaining perfection. Deliberate hastening of the process accurately describes the treading of the Path.

For many lives, man does not realise the purpose of his existence. The potential perfect man within him is not awake. He cannot respond to the ideal of the Path to perfection. The idea of hastening does not occur to him. He drifts.

The time arrives in human evolution, however, when the thrust of Spirit, the call and pressure of the awakened Monad-Ego, so affects the personal man that he experiences both dissatisfaction with existing limitations and aspirations to peaks of high achievement. Slowness of progress and paucity of attainment irk awakened man. Ego-impelled, he then determines to travel swiftly, to achieve mightily, to conquer

self or die. This evolutionary phase is symbolised in the Gospels by the ministry of John the Baptist, by the wise Virgins, the men who doubled their talents, the sheep separated from the goats (**Matt. xxv.**) and the disciples who forsook all and followed the Master in answer to His call.

Despite the pull of the past, the resistance of the world, and frequently of family, with mounting determination awakened man presses on. He grows in vision, determination, understanding, compassion and idealism. His soul is alight. His heart is aflame. Duty becomes his guiding star. The glory of his future Adeptship begins to illumine his present humanity. His lamp is lit. Then his Master directly intervenes. The Path of Discipleship opens before him.

III.

FISHERS OF MEN

All human beings pursue their pilgrimage from the One Spiritual Source through matter and back to the Source again along one of seven pathways. (See **"The Seven Human Temperaments", by Geoffrey Hodson.**) Over each of the seven groups, a Superhuman Intelligence presides. Each of the Seven Rays, as these Paths are called, has its Adept Head, who Himself has brought all its powers to perfection. A ceaseless watch over every single human being is maintained by These Adept Shepherds of Souls. The Head of the Ray is the Master of each soul on that Ray. During many lives on earth, He has watched and loved the pilgrim soul, invisibly has guided and inspired the inner man. Whenever by virtue of evolutionary progress an individual shows signs of spiritual awakening and the **recognition of duty as the governing principle of life**, he comes at once under more direct Adept surveillance, receives Adept aid.

In due course, two important events occur, one physical, the other superphysical. At the physical level, the spiritually awakened man meets occultists and joins an occult Society, from fellow-members of which he learns of the Masters of the Wisdom and the Path. At the Egoic level, during physical sleep, he is drawn into the Presence of His Master. There he sees One Who embodies and displays all his own highest ideals of human perfection, the Adept Head of his Ray.

This experience remains forever unforgettable. The neophyte finds himself fully conscious out of his body and in the Presence of a Superman of remarkable appearance. The Adept displays every perfection of feature and form. His countenance is stamped with the impress of power and of profundity of thought. The eyes are large and alight with inner fire. Their gaze is all-penetrating. They are the eyes of an infallible seer and judge, yet are filled with friendliness, compassion, understanding. When the Master looks at a man, He knows all He needs to know of that man's past, present and future. Since He is a Master, and since He sees all, He

comprehends all. The aspirant knows this, and so is unafraid. As, awe-inspired and exalted, he stands in the Presence of his Master-to-be, he sees in Him power quite irresistible, wisdom all-inclusive, detachment and serenity that cannot be disturbed.

He is then questioned as to his willingness to essay the "razor-edged" Path. He is told that if he agrees he will be called upon to take his further evolution into his own hands, to subdue all earthly desire, to annihilate self-will and to undergo and endure to the end the fiery ordeals and tests inseparable from the Path. Successfully to mount "The Golden Stairs" he must work continually to perfect his character and, without thought of reward, selflessly to serve the world as did all his predecessors. He thus receives the ancient and unchanging call, "Follow me, and I will make you fishers of men." (**Matt. IV., 19**).

If he assents, as in the Presence he almost certainly will, he is taken as a pupil on probation. By an occult process, the Master then improves the relationship between Monad, Ego and personality, between the Inmost Self, the Inner Self, and the outer man. A veritable new phase of human evolution is in consequence entered upon. From then on, the pupil increasingly directs and quickens his own progress, becomes more and more the master of his fate. A mystic name is sometimes given by the Master expressive of the pupil's new phase of life. The Lord Christ apparently followed this practice, for of Him we read:

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils: And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder . . . (**Mark III., 14-17**).

Occult teaching is also given, for to him now it is given to know the mysteries of the kingdom of heaven and no more in parables.*

***Matthew XIII. II.** "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Assent to the Master's call is not forced upon any neophyte. Each is perfectly free to decline, as did the rich young man to whom Christ pointed out the way of discipleship. (**Matt.XIX., 16-22**). When, however, a certain evolutionary stage has been reached in which the Inmost Self, the **Atma**, is awakened and active as spiritual will within the outer man, "there is no other way at all to go."

One characteristic of the Master's Presence is that in it difficulties tend to disappear and problems seem easy of solution. Indeed, many of them cease to exist as problems. Also the pupil's power of achievement appears to be remarkably enhanced, as if henceforth all things were possible to him.

Under this wonderful influence, the neophyte embarks gladly upon The Path. Kneeling, he is received as pupil, blessed, inspired and linked closely to his Master. Thereafter, wherever he may be in the world, his Master can and does use him as a channel for His power and blessing, as an outpost of His consciousness and on occasion as a vehicle for His Presence*. Work to be done is then outlined and perhaps some particular field of action, group of people or even individuals are considered. Necessary improvements of character are indicated. Thus the new pupil is shown his work which is to become a "fisher of men".

***Matthew X. 40-42.** "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

IV.

THE OPENED HEART

During this experience, as at subsequent meetings with his Master, the neophyte is lifted into a state of interior ecstasy, of indescribable serene bliss. The labour and aspiration of many incarnations and the spiritual dreams of the present life are fulfilled. He knows that the true Beloved Who will never fail him has been at last found, that his Father in God has enfolded him as a son within His heart. His own heart opens as never before. He loves and reveres his Master with all the highest and holiest power of his soul. Even amidst the greatest strain, suffering and fatigue inseparable from probation, his knowledge of and love for his Master do not leave him. Allied with an awakened will, they sustain him amidst all his trials.

Conscious entry upon the Path of Discipleship puts an end to doubt and wavering. The neophyte knows beyond all questioning what his existence means, for what he has been created. He is an Adept-in-the-making, a Master-in-the-becoming, a Logos-to-be. The Monad which is his Innermost Self has long known of this purpose and this goal, but of it hitherto the successive personalities have been ignorant. The attainment of self-satisfaction has been the motive for living. In ignorance or in doubt of the only true purpose of life, the only noble aspiration, the earthly man has lived for self and the pleasures of the day and of the hour. Now, at last, he is awake. Now, at last, he knows. For, in his Master he has seen One Who has fulfilled life's purpose for mankind, One Who has reached life's goal, the end of all human journeyings. One dominating purpose now absorbs his interest. To one achievement his will is set. It is to be like his Master, to become perfect as He has become perfect.

On returning to his body from the first and subsequent meetings with his Master, the pupil may or may not remember the great event. His soul and mind may simply seem to be aflame. A new fire may be felt within him, the fire of an irrevocable resolve. Or for many weeks he may move exalted as if within a golden cloud of light. The Master's

face, His eyes, His smile, His majesty, His love, may live within the pupil's heart and mind. Eventually, a clear knowledge of his path and life-work will illumine him and, above all, certainty will displace questioning and doubt.

The room, house, countryside wherein the first meeting occurred will in due course be remembered, indeed become well-known because oft-visited. The conversation, pledge and guidance will gradually, if not immediately, be recalled. In addition the Master will instruct a senior disciple who is living in the outer world to convey the knowledge of the step which has been taken

Powers, faculties, effectiveness then all begin to increase. The superphysical bodies and senses are used increasingly. Vibrating force is frequently felt to be flowing through the pupil as he is used as channel and outpost for his Master's power and consciousness. Dynamic ideas illumine his mind, flashed there by the Master's thought. He thus enters upon an inner life of the highest emprise. He has found his way and his mission. He has perceived his goal which is Adeptship. With fiery intensity of will, he determines swiftly to attain thereto.

This way of life, it is affirmed, is open to all who have the vision to perceive it, the aspiration to enter upon it, the courage to tread it, the fortitude to endure to the end and the selfless love for humanity which is the driving force for the whole mighty and glorious enterprise.

V.

VIGIL

What kind of an individual must the would-be pupil be? Upon what model should the aspirant mould himself? In a word, the disciple must be a knight, a prince amongst men. Hear the words of a great Initiated disciple of a Master, Annie Besant:

The ideal Knight is strong, brave, truthful, tender, courteous, self-controlled. He never raises his hand against anyone weaker than himself, nor takes an unfair advantage of another, nor speaks ill of the absent, nor is unfaithful to a friend. Honour is his watchword, and gentleness his ornament. He is helpful and considerate, especially to the weak; is fearless in danger, compassionate in triumph, forgiving when wronged, kind to the child and the animal. Such an ideal must you set before yourself. Every day remember the old motto of chivalry: 'Do thy duty, let come what may.' Be reverent to true greatness, admire what is noble, shun what is base. So shall the blessing of the King be upon you, and the light of the Teacher shall guide you.

Three qualifications are said to be necessary for successful entry upon the Path of Discipleship. The first is **surrender**, which implies a transcendence of the limitations of I-ness, of self-separateness with its concomitants of pride, personal ambition, selfishness and desire.* This is less a forced than a natural attitude on the part of the aspirant. Material acquisitiveness and possessiveness are displaced by spiritual aspiration. The Inmost Self, the Atma, is recognised as identical with the Inmost Self of the Universe, the Paramatma, the one true reality. Full realisation of this **truth of truths** is the ultimate goal. Self-surrender is an essential step towards its attainment. The affirmation of Christ, "I and My Father are one" (**John X., 30.**) describes this full consciousness of the identity of the part with the Whole.

***Matthew XVI. 24.** "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

The second condition of discipleship is called **Questionings**. It implies the development of the mental faculties to the highest degree. A keen and incisive intellect is required to penetrate the illusion of the transient, material world and perceive and know the Eternal Life within. Underlying truths and laws of Nature, especially as related to the Self within all Nature and all men, must be grasped. "On Me fix thy mind; be devoted to Me," says the Divine as Shri Krishna in the **Bhagavad Gita**.

The third qualification is **Service**. Realisation of the oneness of Life must show itself in action. Not as an individual but as a manifestation of the One life must the disciple live and serve. Not for reward, power, pride of place does the surrendered and questioning one lend his gathered strength to the weak. Selflessly and for love's sake, he dedicates his unified powers to the relief of suffering, to the shedding of light and to the dispelling of ignorance from which all sorrow springs.

The would-be disciple is advised to adopt this self-less attitude towards life, to train his mind to be a magnificent instrument for investigation and for thought, and to devote utterly all his powers to the welfare of the world. Then for him the gate will surely swing open, but only inwards, and the Way will be found.

VI.

THE GATEWAY

Physically, the present time is exceedingly favourable to any man or woman who feels moved to seek the Master's feet and find and tread the Ancient Way. Mentally and physically, a world crisis exists, upon the outcome of which the future of humanity greatly depends. Spiritually, mighty forces will be liberated greatly to the benefit and upliftment of all who can and will respond to them.

For individuals, the pathway to spiritual illumination and to entrance upon the Way of Holiness is probably easier to find than it has been throughout the whole history of mankind. The open mind, the pure heart—which means the selfless heart—and the co-operative life, these are the three essentials to triumphant passage through the Judgment Hall into the Presence of the Divine Judge and Hierophant, Osiris, the Dweller in the Innermost, the Spiritual Soul of Man.

One part of the work of The Theosophical Society is said to be that of a recruiting agency, a gateway to the Path of Discipleship. The early applicants for the inestimable privilege of discipleship were unfailingly answered, "Find Us Through work in The Theosophical Society." But, as has been made clear, this work must be impersonal, must be done solely from a sense of duty to mankind and not with the hope of reward. Furthermore, theosophical work is to be performed regularly and continuously rather than spasmodically; it must also be done devotedly and as perfectly as possible, "as unto the Lord," meaning in the spirit of dedication. Work for The Theosophical Society is, however, work for all mankind and for whose benefit alone the Society was brought into being.

Work for The Theosophical Society is also work for the Masters by Whom it was founded. Such work, we are assured, attracts Their attention and, where worthy in motive and performance, receives Their inspiration and Their aid. "Work for the welfare of the world," They would say, "and thereby become one of Our Band and Company Who live

for the single purpose of helping onward from suffering to bliss the whole of mankind. Do not live any more for self. Live for the larger Self and you will find Us by your side."

I close with noble words of Annie Besant, great servant of the Masters and of the world. Concerning membership in The Theosophical Society she said:

Coming into the Society you take, as it were, your first step in that direction of which the ending is to be one of the Saviours of the World. What magic lies in those four words! What music in the inspiration which they bring to the human soul! To be a world-Saviour—what does it mean? It means that all the world's ignorance is less because you know; that all the world's sin is less because you are pure; that all the world's sorrow is less because you are sharing it; that all the world's weakness is less because you lend to it your strength. Struggle to be strong, not in order that you may be strong, but that the world may be stronger. Struggle to be wise, not that you may be wise, but that the world may be wiser. Struggle to be pure, not that you may be pure, but that the world may be nearer to the purity that is divine. Care not for your own joy, for your own happiness, for your own satisfaction. Care only for the upward treading of the world and the little help you may bring to it. You must either be lifted or lift. You must either be a clog or wings to lift the world upward on its road. That is the great choice which lies before you in the coming into this movement.

From the platform of the Queen's Hall in London on the occasion of the celebration by leaders and workers in almost every walk in life of her fifty years of public service, Dr. Besant gave the following wonderful message to all who aspire to the heights:

The God who unfolds within us pushes us onwards, even when our eyes are blinded to His Glory, and it is He who is the only worker, He who is the only sacrifice, He who living in our hearts is the only inspiration to Service. And just as we come to know that this

is true, then it is that we know that nothing that our bodies and our brains and our hearts can do is our work at all, for all work is His alone and there is none other. And we realise that we work in His power, and He is never weak; in His strength, and He is never feeble; in His youth, the strong immortal Youth who never grows old. And I would say to every one of you that that Power dwells within you, and that strength is the strength of the Divine Spirit and the body is only the Temple of the Living God; and then you will realise that it is not you that works, but it is He. It is not you who plan, but He who plans, and that all you have to do is to make yourselves a channel for that mighty life in which the Universe is living. And who shall dare to say that anyone in whom that life abides—and He abides in every one of you—that you cannot make a new Heaven and a new Earth by the Christ and the God within you, for whom alone you can ever be strong, by whom alone you can ever conquer the obstacles in the way.

These words beautifully describe the attitude of the aspirant to the Path of Discipleship.

AFFIRMATION

Whilst all opinion is free within the Parent Theosophical Society and this affirmation of mine may, therefore, be freely and permissibly contradicted, nevertheless, in view of certain developments tending to reduce dedication to the Masters, I venture to offer in complete humility the following statement: **THAT FOR EVERY TRUE — MEANING ARDENT AND COMPLETELY SELFLESS ASPIRANT — THE PATH OF DISCIPLESHIP IS NEVER CLOSED.**

BOOKS BY GEOFFREY HODSON

THE SPIRITUAL LIFE

The Call to the Heights.
Meditations on the Occult Life.
The Pathway to Perfection.
Destiny.
The Inner Side of Church Worship.
The Priestly Ideal.

THE POWERS LATENT IN MAN

Music Forms.
Clairvoyance and the Serpent Fire.
Occult Powers in Nature and in Man.
Man's Supersensory and Spiritual Powers.
The Soul's Awakening. American Edition.
A Yoga of Light. (Pamphlet)
At The Sign of the Square and Compasses.
Clairvoyant Investigations of Christian Origins and Ceremonial.

THE THEOSOPHICAL PHILOSOPHY OF LIFE

Highlights of Theosophy.
Theosophy Answers Some Problems of Life.
Vital Questions Answered.
Reincarnation—Fact or Fallacy? English and Arabic Editions.
The Miracle of Birth.
The Spiritual Significance of Motherhood. English & Spanish Editions.
Through the Gateway of Death.
The Seven Human Temperaments.
The School of the Wisdom Lecture Notes.
Basic Theosophy.
The Supreme Splendour.

INTERPRETATIONS OF SCRIPTURES AND MYTHS

The Hidden Wisdom in the Holy Bible, Vols. I & II. III. & IV.
The Hidden Wisdom in the Christian Scriptures. American Edition.
(Pamphlet)
The Divine Wisdom in the Christian Scriptures. (Pamphlet) N.Z. Edition.
The Wisdom and Philosophy Concealed in World Mythology.
The Christ Life from Nativity to Ascension.

THE ANGELIC HIERARCHY

The Brotherhood of Angels and of Men.
Be Ye Perfect.
Man, The Triune God.
The Kingdom of the Gods (Illustrated).
Fairies at Work and at Play.

HEALTH

Health and the Spiritual Life. (Pamphlet)

ANIMAL WELFARE

The Humanitarian Cause.
An Animals' Bill of Rights (Pamphlet).
Radiant Health from a Meat Free Diet.
Authentic Stories of Intelligence in Animals.
The Case for Vegetarianism. (Pamphlet)
Plant Foods, Their Nutrient Properties. (Pamphlet)

OBTAINABLE FROM ➡

To purchase these books write Theosophical Book Depot

371 Queen Street, Auckland 1, N.Z.

Phone 778-575

OR

The Theosophical Publishing House

P.O. Box 270 Wheaton, Illinois, 60187, U.S.A.

OR

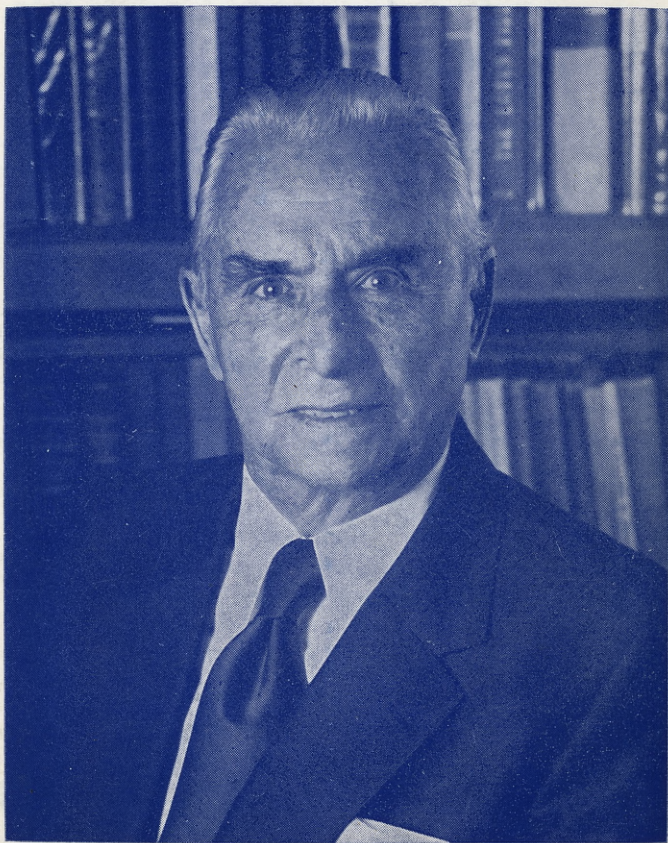
68 Great Russell Street, London W.C.1.

OR

Adyar Madras, 600020, India.

If out of print (or to borrow) try the Theosophical Library
18 Belvedere Street, Epsom, Auckland, N.Z., Phone 541-797,
or any Theosophical Library in the world.

(Supplement to "T in N.Z.")



GEOFFREY HODSON

International Lecturer and Author in his 94th year.

